

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XXIV.]

JULY, 1847.

[No. 4.]



Front view of

St. Michael's Church

CHARLESTON, S. C.

PUBLISHED (MONTHLY) BY A. E. MILLER,

No. 4 Broad-street, at \$3 per annum.

To whom all communications, (post paid) and all payments must be made.

PRINTED BY MILLER & BROWNE, NO. 4 BROAD-STREET.



The Profits, if any, will be applied to Missionary purposes within the State.

POSTAGE—by weight—2 ounces 3½cents.

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Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Commercial wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.
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4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

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No. 280.

FOR THE GOSPEL MESSENGER.

—
A SERMON FOR WHIT-SUNDAY.*

Acts, ii: 1, 2, 3, 4.—"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

There have been *extraordinary* manifestations, and there have been, and still are *ordinary* manifestations, of the Holy Spirit of God. The former are usually called gifts, and the latter graces. The extraordinary have been, on a few occasions, to comparatively few persons, *for* the fulfilment of some specially important purpose, as the communicating to mankind the will of God, for thus we read "*All Scripture is given by inspiration of God*"†—the qualifying men to prophecy, for we are told "the prophesy came not in old time by the will of man, but holy men of God *spake* as they were moved *by the Holy Ghost*—or the enabling the first preachers, without the process of study, to use foreign languages, for we read they began to speak with other tongues, as *the spirit* gave them utterance. The gifts of healing and of working miracles generally are also said to have come from the "same spirit."‡

It was an *extraordinary* manifestation of the third person of the Trinity, (the Holy Ghost,) to St. Peter, when, after his vision, the Spirit said unto him: "Behold three men seek thee, arise therefore and get thee down, and go with them nothing doubting."|| It was an extraordinary manifestation of the second person of the Godhead (our Lord Jesus Christ) to St. Paul, when suddenly "there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him Saul, Saul why persecutest thou me."§

The *extraordinary* manifestations of the divine being have been invariably attested (so as to remove all possible doubt,) by *miracles*. All the inspired writers, from Moses to St. John, proved their authority to *record* the divine will; as the first teachers did their authority to *preach it*, by *working miracles*. The gifts of inspiration, of prophecy, and of tongues, and those appearances to St. Peter and St. Paul just

* It should have been printed last month, but the great subject: the influences of the Holy Spirit of God can never be inappropriate for a "Gospel Messenger" to publish, or a Gospel friend to welcome.

† 1 Cor. xii: 9, 10.

‡ Acts, ii: 4.

|| Acts, x: 20.

§ Acts, ix: 3.

mentioned, were obviously of a *miraculous* nature. "God doubtless "never did, nor ever will (remarks an eminent Bishop*) communicate "any of the *extraordinary* gifts of the Spirit, without attesting to the "person concerned its reality, by the stamp of some *sensible miracle*."

The *ordinary* manifestations of the Holy Spirit are such as we call preventing, and assisting grace; they are such as are received in the faithful use of the "ordinances of the Church" and other means of grace, as private prayer and reading the Scriptures, and they are attested, by their effects on the disposition and conduct of the recipient. The manifestation of the Holy Spirit, on Whit-Sunday or Pentecost, was *extraordinary*. The chapter of our text clearly proves this, for there were prophecies and miracles marking it as an event of a *peculiar* character. Here were three diverse miracles cognizable by the hearing, the sight, and the understanding. First there came a *sound* from *heaven* as of a rushing mighty wind, and it filled all the house where they were sitting. Then there was an *appearance*, "cloven tongues like as of fire." Again these uneducated men "began to speak in *foreign* languages, as the Spirit gave them utterance." Here also was a *prophecy*, coinciding with the transaction, so remarkably, that there could be no doubt it was now fulfilled, for Joel had recorded, "It shall come to pass in the "last days, saith God, I will pour out my spirit upon all flesh: and "your sons and your daughters shall prophecy—and I will show wonders in heaven above, and signs in earth beneath; blood, and fire, "and pillars of smoke." Here also, was the fulfilment of that prophecy of our Lord, "Behold I send the promise of my Father unto "you: but tarry ye in the city of Jerusalem until ye be endued with "power from on high," for so St. Peter expressly declares "having "received of the Father the promise of the Holy Ghost, *he hath shed "forth this*, which ye now see and hear."

To say then, as some we are told did, these men are full of new wine, was not only impious, and unjust, but absurd—for could wine impart the ability to speak in a foreign language? Could wine explain the appearance of *fiery tongues*, and of the "sound from heaven?" Would prophecy have raised her voice to mark out some ordinary, every day occurrence? On some occasions *after* the day of Pentecost, we find the disciples engaged in public worship, and we read "when "they had prayed, the place was *shaken* where they were assembled "together, and they were all filled with the Holy Ghost, and they spake "the word, (that is, the divine will then imparted to them) with boldness."† Again, "on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak *with tongues*."‡ And again, "when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake *with tongues* and *propheesied*."|| On these occasions there could be *no doubt* of the presence of the Holy Spirit: they were extraordinary manifestations of his presence.

Two important inquiries are suggested by our subject: The first is, are there any *extraordinary* manifestations of God's spirit *now*, that is, in our times?

* Whately, p. 185.

† Acts, x: 45.

‡ Acts, iv: 31.

|| Acts, xix: 6.

The second is, What are the evidences of an *ordinary* manifestation of the Holy Spirit?

It might be a mistake to say, that there has never been a miracle, *since* the first or second century of the Christian Church. But the prevalent opinion among the reformed is, that miracles ceased in or soon after the time of the Apostles; and that the cause of divine truth no longer needs the assistance of miracles, since if men will not believe Moses and Christ, neither would they be persuaded though one should rise from the dead.

The *possibility* of a miracle is of course not questioned. The probability is doubted. "The *sensibly miraculous gifts* bestowed on the early Church (says Bishop Whately) have been long since *withdrawn*, and these are usually, and very suitably called the *extraordinary* gifts, as bestowed at a particular time, and for an especial purpose, and are thus distinguished from what are called the ordinary operations of the Spirit, as needful alike for *all* Christians, and at *all times*." Still, true philosophy, (and Christian belief is true philosophy) is ready to yield to good *testimony*. Modern miracles have not been proved to its satisfaction. When the proof is adduced, the belief will not be withheld, by any consistent Christian.

Have we reason to expect a *renewal* of the events of Pentecost? Where is the prophesy of divine inspiration to warrant that expectation? St. Peter could quote the prophet Joel, and a greater prophet, our Lord himself, and shew the correspondence between the prediction and the accomplishment.

Do you say, that the Holy Spirit is present, in the manner he was in the assembly on the day of Pentecost? Where is the miracle that attests it? Have you the sound from heaven, the fiery tongues, the instantaneous knowledge of a foreign language?

Do you say, we have the same or equivalent miracles. *May* not your imagination deceive you? We want the testimony of impartial hearers and spectators—such witnesses as the Pentecost miracle had—strangers of Rome, Jews and Proselytes—not only the disciples themselves. It is not sufficient to *allege* a miracle. It must be *proved*.

To insinuate, and more, to assert plainly, that there has been a second Pentecost, what is it but to maintain the *miraculous* manifestation of the divine presence? Is this said, without due consideration, or is it soberly believed? Is it unreasonable in those who are not satisfied with the evidence, to suspend their belief in the event?

To our first inquiry, are there any *extraordinary* manifestations of the spirit of God in these days; we reply, that it is not probable there are, the occasion for miracles having passed away, *and if* there are, let them be proved in the satisfactory manner the true miracles of the apostolic age have been.

Let us now inquire, what are the evidences of an *ordinary* manifestation of the spirit of God? It is obvious to observe, that the presence of this Holy Spirit, in the heart, at some time or other, is the doctrine of both the Old and New Testament. "My spirit shall not always strive with man," a declaration made before the flood, and the prayer of David "Take not thy Holy Spirit from me," show that from early times, this blessing has been vouchsafed to mankind. He may

abide in some hearts, while to others from their own fault, his visits may be seldom. He may reign supreme in *this* heart, while in *that*, his influence is scarcely felt. But there is *no* human being who, at some time, in some degree, has not had this unspeakable blessing. "The manifestation of the Spirit is given to *every man*"* says the Apostle. The benighted heathen may have some spark of religious *knowledge*, some check on *sin*, some *pious* affection, some divine *consolation* in the day of trouble imparted to his soul, by the influence of the Holy Spirit of God, although he may never have heard of such a being. And *so*, he who neglects the *written* word, may be checked, incited, and instructed by the same divine influence. But however the case may be, *as it respects men in general*, that all true disciples of Christ are enlightened, and sanctified, and comforted by God the Holy Ghost, cannot be questioned. The promises of their Lord and Master, as to this point, are too plain to admit of reasonable doubt: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."† "The Spirit also (says St. Paul) helpeth our infirmities."‡ But who will undertake to decide the *precise* moment, when the operation of the Spirit in the heart commenced, or progressed, or terminated; or with respect to any particular action, that it was *certainly* brought about by the influence of the Spirit, for the action may be good only in *appearance*, and it is of *really* good actions exclusively, that God is the suggester.

What then are the evidences *to oneself*, that he has received the Spirit? I answer the *character* of his dispositions, and his deeds. Has he a sincere gratitude to God, a satisfaction in communion with God and a desire to be holy? Can he say of any deed, the motive was not self gratification, not fellow feeling, but the *love of God*, then he may be assured as to the present inquiry, for such dispositions, such acts can have proceeded from no other than a divine source. It is true he may deceive himself, as to his *real* motives, and as to the dispositions of his heart. But if there be no mistake in the case, if the dispositions and motives we have mentioned do exist, then God has been with him of a truth. "As we judge (says Bishop Whately) of the *direction* of any WIND that blows (though itself invisible) by its effects,—by the *direction* in which it impels the bodies moved by it,—so we must decide whether we are in each instance influenced by God's Holy Spirit, *or* by our own corrupt desires and the spirit of the evil one, by *observing the direction* in which we are impelled; whether to holiness or to sin,—towards a conformity or an opposition to the example of our great Master, the word of his inspired servants and the moral law which is written on our conscience." Is there any other way of arriving at satisfaction on this point? I knew of no other, unless we may consider as an exception, an implicit *reliance on the promises of God*. To the faithful participation of the sacraments, and ordinances appropriately termed "means of grace," there is annexed by their divine institutor, the influences of his Holy Spirit. Thus we are told "Repent and be baptized every one of you, and ye *shall* receive "the gift of the Holy Ghost." It is said "the bread which we break,

* 1 Corinthians, xii: 7.

† John, xiv: 16, 26.

‡ Romans, 8: 26.

“what is it but the communion of the body of Christ—the cup of blessing which we bless, is it not the communion of the blood of Christ?” And, as to Confirmation, “Then laid they their hands on them, and they received the Holy Ghost.” And, as to prayer, “If ye being evil know how to give good gifts unto your children, how much more shall your Father in heaven give his Holy Spirit to them that ask him.” He who has a consciousness of having faithfully used these means of grace, ought not to doubt, that he *has* reaped the benefit—that God’s promise, *he*, for his part, has most surely kept and performed, although the time when, the manner how, and the *distinct* perception were not recognized. “*This* operation of the Spirit, there is every reason to believe (says Whately, p. 185) not only is, but always was imperceptible and undistinguishable, except by its *fruits*, from the *ordinary* workings of the human mind. We are taught to pray for our daily bread as God’s gift, though it is not like manna, and showered miraculously from the skies; and every *Christian* thought, and word and deed is no less “from above, and cometh down from the father of lights,” though it come not accompanied with fiery tongues, and the “sound of a mighty wind.” Its *Christian* goodness is the sign of its “spiritual origin.” In the infant Church the extraordinary manifestations of the Spirit served as a visible token to convince them of his actual presence. The same Spirit still resides in the Church, but like the Schechinah *concealed* within the holy of holies, it is concealed from our view: We walk wholly by faith, and not by sight. Those persons are wanting in *faith*, who look for or pretend to *sensible* experiences: “except they see signs and wonders they will not believe.”

But with respect to our fellow men, what are satisfactory evidences that *they* have had, or have now the Spirit? I answer, we must judge from their lives, their temper and conduct, whether they have had a greater or less measure of the influences of the Holy Spirit. “By their fruits ye shall know them.” Have they love to God and man, joy in religious exercises—peace of conscience—long suffering, gentleness, goodness, faith, meekness, and *temperance*? Is there conduct marked by true and just dealings, and by the charity depicted in the 13th chapter of 1 Corinthians? *These* are the *fruits* of the Spirit. It is true you may be mistaken here also. God only seeth the heart. The good dispositions we have named may be counterfeit. The good conduct may not be founded on the proper religious motive—a sense of the divine authority and goodness. But if the disposition and conduct be good, man cannot have them of *himself*. Their author was the Holy Spirit, and his presence is discoverable in no other way, so far as Holy Scripture teaches us.

Now as a man cannot be acquainted with his own character, but by diligent *self-examination*, nor with the character of his fellow man, but by close and long continued observation, it follows, that the question, whether you, and your friends are under the influence of the Spirit of God is one that cannot be decided, *in a moment*. And you can never decide it *infallibly*, for you may both deceive yourselves, and be deceived by others. It becomes men then, in all such cases, to speak *modestly*—*trusting* that the Holy Spirit has been in the heart,

but not absolutely deciding that it is so. How common is this error! Men speak of the visits of the Holy Ghost to their bosoms; of his departure and return; of the time when, and the place where; of his holy presence in the assembly and control over this and that person as if they had a sensible testimony of his presence, as if they beheld him with their bodily eyes, or placed their finger upon him as St. Peter did on the Son of God after his resurrection.

The miracles at Pentecost proved demonstrably that God was in that assembly. But where there is no miracle, we cannot be equally sure, and it is inconsistent with a sacred regard for truth, to speak of probabilities, as if they were certainties. It is true "the Lord is in his holy temple," and "where two or three are gathered together in the name of Christ," he is in the midst of them; that is, God is specially present with his worshipping people. But it is not of this general common sense of the divine presence, that I am now speaking. But of the application to religious meetings; of expressions which are only justly applicable in the age of miracles, such as the Holy Spirit was there of a truth: the stately steppings of Jehovah were visible—the light of the divine countenance was manifest—and the like. And what are the *evidences* adduced of such a second Pentecost, except excited feelings manifested in vociferations, and contortions. Subdued feeling, moderate tone, calm language, stillness and silent tears would be *better* proofs. But none are *infallible*—except a miracle, or a prophecy evidently fulfilled. Let us beware of attributing to the Holy Spirit, effects which may proceed from another source—from considerations in no respect of a religious nature. For instance a man may be moved by an impassioned speaker, or by seeing others alarmed to terror, not of future punishment, but of some bodily harm, threatening he knows not what—he may be moved by a mere *worldly* sorrow, his recollection being turned, by the address or the spectacle, to some calamity, say the death of a friend—he may be moved, by mere sympathy, with the speaker and the moved ones around him—he may be moved, by mere association of ideas, for the discourse on the goodness of God may remind him of the goodness of a friend, and give rise to the emotion, not of pious, but of earthly gratitude,—he may be moved by the voice operating on the nerves like music: Thus we read of some in Ezekiel's time "thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." I adduce these *illustrations* to prove that different causes may produce like effects, and therefore a decision founded on *observation* may be erroneous. The Apostles were inspired. *They* could know certainly, whether this Congregation, or this man was under the special influence of the Holy Spirit. *They* had the gift of "discerning of spirits," that is, of inspecting the secrets of the heart, and therefore St. Paul could speak *positively* "thy heart is not right. I perceive thou art in the gall of bitterness and in the bond of iniquity." But uninspired persons, at most, can hope and trust, not be certain as the Apostles were, and therefore should speak cautiously and diffidently on such a matter.

Let me remark, by way of application, that the subject should quicken our gratitude to God. The *gifts* of the Spirit—the gifts of inspiration, of miracles, of prophesy, of tongues were not imparted for the *exclusive* or the greater benefit of the Apostles and early disciples. These individuals received from these gifts no peculiar benefit, but no other than *that*, in which we and all their fellow christians participate.

Did they utter prophecies and work miracles in confirmation of the gospel? Did they make known the will of God, by their lips and by their writings? *We* have these invaluable writings. It is *our* faith, in the gospel which is confirmed by their predictions, and miracles. But especially is our gratitude due to God for the *graces* of his Holy Spirit—without them, the volume of truth would be to us a sealed book: we should have no disposition to open it, no relish for its sacred lessons, no ability to hold its faith, or to follow its precepts. Though we could speak with the tongues of Apostles or of Angels, and though we had the gift of prophecy, and could understand all mysteries, and all knowledge, and could work miracles, and had not charity, we should be nothing—utterly insignificant in a moral point of view, of no value in the sight of a holy God. The *gifts* are no longer offered to the people of God. But the *graces* are tendered to them through all ages, and they are “more excellent,” the divinely inspired Paul himself being the judge.

Our subject calls for serious self-examination. Have ye *received* the Holy Ghost? Have ye quenched the Spirit? Do you diligently seek his influences of light, strength, and hope, in the faithful use of the prescribed means? These are very important questions—and I trust what has been said in this discourse will in some degree assist you to answer them. If your heart is supremely given to the world, if it be averse to holy meditations, if there be no traces of *evil shoots eradicated* or kept under, it has not received the Holy Ghost, or at least a *sufficient* measure of its power. It has not received the blessing to any satisfactory result. *If* you have neglected to use “the means of grace,” to read, or hear God’s own book, to be baptized, to be confirmed, to partake of the Lord’s Supper, to unite in the prayers and praises and to attend on the teaching of the house of God—if when a good thought has arisen in your mind you have driven it away, or a good inclination you have preferred not to act it out, then you have *quenched* the Spirit. The Holy Ghost has offered to be your monitor, your helper, your comforter, and you have virtually said to him: “Depart, for we desire not the knowledge of thy ways.”

Beware lest this temper be fastened upon you for ever. “Seek the Lord *while* he may be found. Call upon him while he is near.” He is near to every one on this side of eternity, except those (we trust very few) whom he has given up to a reprobate mind. If we will, we can have his gracious assistance. “If a man love me (said he who cannot break his promise) my Father will love him, and we will come “and make our abode with him.” If we love him, we shall be found earnestly endeavoring to walk in all his commandments, and ordinances. We shall “work out our salvation, with fear and trembling,” (that is with humble reverence and anxiety, lest we should fail) *according* to

the regulations which the divine wisdom has been pleased to set forth, and to make known to us, in the Holy Scriptures. And God will work with us, and in us, by his Holy Spirit, so that we shall both will and do according to his good pleasure. We shall, by the invisible, and undistinguishable (until its blossoms burst forth) agency of the Holy Spirit, be enabled to perceive what things we ought to do, have an inclination and ability to do the same, and be refreshed and animated with the peace which passeth all understanding, and that hope which looketh beyond the veil of death; which is bright as the star of Bethlehem, and cheering as the dawn of the morning of the Resurrection. Amen.

FOR THE GOSPEL MESSENGER.

A SKETCH OF EARLY ENGLISH CHURCH HISTORY.

No. 2.

We closed our former article, with the meek and noble protest of the British Bishops, against the dawnings of the Papal supremacy. That Rome claimed not then, what she now asks, is plain, from the well known decision of Gregory against the title of universal Bishop, declaring it to be blasphemous; as also from the reply he gave to Austin as to the customs of the French and British churches; the latter of which Austin wished to bring into conformity with those of Rome. "We are not" said he "to love customs on account of the place from which they come. Choose therefore from every Church whatever is pious and well-ordered, and when you have made a bundle of good rules, leave them as a legacy to England."

Doubtless Gregory did claim authority over the British Church; as being founded, or reformed by his efforts, but it was a patriarchial, not an absolute sway. To all he demanded, Gregory, from his education, gladly yielded; but small as it was, in comparison with the present papal prerogative, those primitive Britons, refused any submission. He, having been consecrated Archbishop of Canterbury, urged conformity to Rome with all his influence.

After his time, the errors now encrusted about the heart of Rome grew apace, yet not so rapidly as some suppose; and their advancement in England was long and vigorously opposed—as may be shewn by some instances.

First, as to the forced celibacy of the Clergy. Clearly some of Christ's ministers, mentioned in the New Testament, were married men: still, St. Paul, under certain circumstances, speaks in commendation of the state of celibacy, but his language is general, applying no more to the Priesthood than to the Laity. Rome, quite early took the ground, that the Clergy must continue single. In England this view, even as a matter of expediency, was long resisted. In the midst of opposition, from influential quarters, their Christian liberty was maintained by the Clergy. About the year 977, under Dunstan, matters seemed to be reaching a crisis, the married Clergy were, in great numbers, rejected from their stations in the Church; but were shortly after restored. So, for some time, the contest was continued with

alternate success. In 1005 all new Canons on this subject were repealed, and the Clergy left in possession of that freedom the divine law allows. Again in 1187 an effort was made from Rome to reinforce the obnoxious Canons; but the victory was not secured in England until about 1225, indeed, we read of one married Archbishop of Canterbury as late as 1224.

Secondly, the supremacy of the Pope. We know it was long ere this was established. A letter of Pope Honorius, A.D. 635, in which he attempted to settle the differences regarding the celebration of Easter was disregarded; nor was that small point yielded, until 672, nor even then, permanently. And the remnant of the old British Church in Wales, did not loose its independence until 1115. There is but a single instance of an appeal by an English Bishop, to Rome, on record, before the conquest, 1066.

Indeed the Roman theory was never established, as a fixed rule. For, when able kings were upon the throne, the powers of the Pope were checked; and many laws curtailing and threatening his prerogatives, are extant, among the records of their reigns, but when weak monarchs wore the crown, they worked their wills. Wyckliff, that great reformer, died Rector of Lutterworth, despite of Rome. And when, in 1255 Grutete, the noble hearted Bishop of Lincoln, was suspended from his see, the papal suspension fell harmless at his feet. And for 200 years before the Reformation, many were the signs in England of what was coming, many the protests against Roman corruptions.

As to the heathenish custom of Image worship, it was denounced as "accursed," so late as the time of Charlemagne.

It is hard to say when the unscriptural figment of Purgatory obtained the form in which it is now held by Papists. The venerable Bede says, of a modified doctrine on this subject, "I do not dispute against it, for possibly it may be true." Elsewhere he writes, "God hath made heaven the seat of truth and happiness; he hath given a place for inquiry and repentance on this earth." Hence, although he did hold to some superstitious opinions, it is plain that purgatory was as yet undeveloped in his creed. Indeed Egbert, Archbishop of York, in 742, had only reached a peradventure upon this subject, writing, "He who fasteth for the dead, it is a comfort to himself, if it helpeth not the dead; God only knoweth whether the dead are helped by it."

The doctrine of Transubstantiation, which was made the great test of Papal orthodoxy during the persecutions of Mary, and which is the fountain, from which spring many and pernicious errors, was long unknown, and, when introduced, long resisted by our mother Church.

In the reign of Alfred, Erigena, the opponent of Paschasius, who first brought this doctrine into form, visited England, and was so much respected for his soundness in the faith, that he was honoured with a professor's chair at Oxford.

And we have now a noble sermon upon the Eucharist, published in the year 960, so highly esteemed by the Bishops of those days, that they commanded it to read annually to the people at Easter, before they communed. This shews the estimation in which the doctrine of that homily was then held. And Archbishop Parker, a sufferer under

Mary, and the first Archbishop of Canterbury after her decease, republished this homily, recommending it as a precious monument of earlier times, in which recommendation he was joined by fifteen of his Episcopal brethren. In it, truth is vindicated against Papal transubstantiation, and also against those, who make the Eucharist a mere "sign of something absent," which "it is not," as our Book of Homilies declares. "The writer ask "Why is that holy Eucharist called Christ's body if it be not, that truly it is called? Truly the bread and the wine, which by the priest is hallowed, shew one thing outwardly, to human understanding, and another thing inwardly to believing minds. Outwardly they be seen, bread and wine both in figure and taste, and they be truly, after hallowing, Christ's body, and blood, through spiritual mystery. * * * * It is naturally corruptible bread, and is by might of God's word Christ's body; yet not so, bodily [carnally] but spiritually. * * * The body Christ suffered in, was born with bone, skin, sinews, and with a reasonable soul; but His spiritual body, which we call the Eucharist, is gathered of many grains, without blood, bone or soul, therefore nothing is to be understood bodily, but all is spiritually to be understood."

While this, and like doctrine was taught, as in this case, by the common voice of the Bishops, Transubstantiation, and its resulting errors, were excluded.

These few remarks will shew, that Roman errors found not a speedy entrance into England; and that they spread much less rapidly, than has often been supposed; also, that the Church of England acted wisely, in making antiquity a test of heresy; before it, Rome can not stand.

The true Christian temple was early erected in England, was long preserved pure; in the tract of time, superstition added to the simplicity of the building and defiled it; but, at the Reformation, this lumber was cast out, the defilements swept away, and the old Church restored. And, while we honour it, as our mother, God grant, that in our lives, we may honour Christ, the one Divine Head. H.

The valuable Tract, from which the above is taken, bound with Ratram's excellent work on the same subject, may be had at this office.

FOR THE GOSPEL MESSENGER.

CHURCH ORPHAN HOME.

The undersigned hereby acknowledges the additional receipt, for the above object, of the following sums, viz: from Rev. P. T. \$5; Church O. H. Society, \$28; an unknown friend, per Rev. W. D. \$10.

Upwards of \$100, having now been received towards the accomplishment of this most needful, most laudable, and most Christian charity, an "earnest" that there are, at least, *some* among the members of Christ's fold, to whose hearts and judgments it commends itself as worthy of patronage,—it may not be unadvisable to lay before the *whole Church* its design in full, and the grounds upon which its accomplishment has been attempted. This therefore we purpose to do, at present and on subsequent occasions. At present, we shall confine our remarks to its *design*.

This is strictly what its *name* implies; a "Home" for the destitute "Orphans" of "the Church"—of the *whole Church* in the Diocese of South-Carolina. We contemplate a *Diocesan Institution*,—one into which the most helpless of Christ's lambs from *any part* of our *State*, may be received, maintained, and educated, or "trained up in the nurture and admonition of the Lord."

Let not then any Churchman, whether on the sea-board, or among the mountains, in the city or in the country, who has a heart to pity and aid the poor orphan in his immediate neighborhood, withhold his offering from an enterprise, which *if successful*, or I *should say when successful* (for of its *ultimate success* I have *no doubt*) will furnish a safe and comfortable Home, unto which the little sufferer may be *at once* sent, and be provided with every thing essential to the promotion of its temporal and spiritual welfare. Already has the undersigned *four* such sufferers under his care, who are boarded in private families and diligently instructed in the Parochial and Sunday School connected with his Mission, and whose expenses are defrayed from a fund raised by *annual subscriptions* from certain members of the Church. The supervision of *these four* shows him constantly the need of an appropriate "Home" into which they may be placed and be more cheaply and more efficiently maintained and controlled. Should the number of them increase, as we much expect that it will, of course this *need* will be more and more heavily felt.

Most earnestly therefore, as well for the sake of the four *now* needing a "Home" as for all others who, in time to come, may need one, does he call upon and entreat "all who love the Lord Jesus in sincerity" so to open their hearts and their hands that the means may be speedily furnished for providing that "Home."

THOMAS C. DUPONT,

June 1847.

Minister of St. Stephen's Chapel.

The Twentieth Annual Report of the Board of Managers of the Episcopal Female Bible, Prayer-Book and Tract Society of Charleston, made at the Anniversary on Whit-Monday, May 2d, 1847.

The revolution of another year has brought us once more to the Anniversary of our Society, the period at which we are accustomed to review the efforts made since the last Annual Report and lay before our fellow members an account of the present condition and prospects of our Association.

For a period of twenty years the "Episcopal Female Bible, Prayer-book and Tract Society" has been silently pursuing its even course, and its continued existence may be regarded as an evidence that it has been found neither inefficient, nor unnecessary. What amount of good has actually been achieved through its humble instrumentality, can only be known "when the secrets of all hearts shall be revealed" at the judgment bar; but it will not be thought presumptuous to express the hope, that, by the blessing of the Holy Spirit upon some of the publications which have passed through our hands, souls may have been rescued from eternal ruin, which are now either tuning their harps to praise in the

Paradise above, or still treading, under the guidance of divine grace, the narrow path which leadeth unto life.

The object of our Society is such as to ensure the cordial approval of every Christian heart. At the present day the exertions of benevolence are to be seen on every side, and the Christian injunction "do good unto all men" is receiving some of that attention which it deserves. But leaving to other societies the grateful office of tending the sick, relieving the distressed, protecting the fatherless and soothing the anguish of the widow, we pursue even a nobler purpose, we have in view the spiritual welfare of man; it is ours to approach, with the healing medicine of the gospel, the sin sick soul, to direct the mourning heart to a heavenly "Comforter," to lead the spiritual orphan to a "Father's house," and point the desolate and widowed heart to Him who styles himself the "husband" of his people. In a word, it is our aim to spread the glorious gospel of Jesus Christ and extend on every side the triumphs of the Cross.

Our's is a reading people, education is becoming every day more general, light is breaking in from every quarter, and we rejoice to see it so, for political freedom cannot exist with a state of mental slavery; the diffusion of knowledge is a pleasing indication of the future progress of the country; but the pious mind is pained at beholding the press teeming with publications of a class the most injurious and demoralizing. When we see these spread throughout the land and by their cheapness made accessible to every one, we cannot but fear the result, for experience has shown, in another nation, that it is eminently perilous to cultivate the intellect, and leave the heart unattended or sown with the seeds of vice and irreligion. Here is an evil which ought to be rectified if we would not see our country overrun by the rank weeds of infidelity; and this we are happy to esteem the mission of this and similar societies. We would send forth the antidote with the poison, and while the agents of Satan are spreading far and wide their vile publications, we would present to the intelligent around us, books which will not only benefit them for *time*, but by God's blessing prepare them for the solemn events of *eternity*. We would turn the taste for reading, now so generally displayed, to good account, and make it the means of acquainting men with their lost state as sinners, and the free salvation offered to them in Jesus Christ. For this end we circulate the Bible, the Prayer-book and the Tract. The Bible, a means appointed by God himself, for the conversion and sanctification of men; "the law of the Lord is perfect, converting the soul;" "Sanctify them through thy truth, thy word is truth." Who that has faithfully studied the Bible himself, and been led, by the Spirit of God, to embrace the Saviour *there* so graciously revealed, but knows how to prize it himself, and longs to place it in the hand of every fellow being? What patriot heart but swells with pleasure at the thought of its being widely disseminated throughout our beloved country, presenting as it does the only sure antidote to the licentious literature to which we have referred? Happy day for our land when the Bible shall be found

in every cottage, and the spirit of the Bible animate all our people. During the past year your Board of Managers have distributed at various times 48 Bibles, and 44 Testaments, they rejoice in the belief that the small number issued is an evidence that those within our reach are generally supplied with the word of life.

The next volume that we circulate is the Book of Common Prayer: 347 copies of which have been distributed during the year. This we regard as the best human production that we can present to our countrymen, containing as it does, not only the most pious and fervent devotions, but also a large amount of evangelical instruction: it has justly been esteemed by all who know it, and has been styled, by an eminent divine not of our Communion, "the greatest effort of the Reformation next to the translation of the "Holy Scriptures;" here are preserved the very words in which some of the pious in past ages, many of them martyrs for Jesus, breathed forth the earnest desire of their souls; here the contrite sinner finds expressions admirably suited to his wants, and rejoicing saints are taught the noblest notes of praise. By sending forth this beautiful "form of sound words," we eminently set forth "Christ Crucified;" for this is the great object of its instructions, the burden of all its devotions; it leads the stricken soul to Calvary and points the sinner to the "Lamb of God;" it breathes throughout the very spirit of the Bible, and publishes in eloquent language the glorious principles of the Reformation: by it we make known the Scriptural and Protestant character of our Church, and do much to enkindle and sustain an elevated piety.

Thirdly, we send forth the Tract: 3765 of these little publications, and 53 copies of "the Sailor's Manual" have been distributed by the Board; none should consider this branch of our work as of little avail, for experience testifies that it has been greatly blessed. The influence of a tract, though it cannot always be seen, is often very great; it follows the sinner into his retirement, and whispers to his conscience when no human eye beholds him, and, if it faithfully proclaims "the truth as it is in Jesus," warns him of his danger and affectionately points him to the Only Saviour, so that, by the grace of God, his heart is touched and he "flees from the wrath to come;" trivial though it may appear to man, this little publication is the instrument in a work, the grandest on earth, a work which engages the Eternal Trinity, brings glory to Jehovah, and thrills the angelic host with joy. Besides supplying the different parishes in our own State, Tracts have been sent to Georgia, Alabama, and Texas. Prayer-books, Tracts, and Sailor's Manuals, have been sent to the Charleston Jail, and several copies of the latter publication to the Marine Hospital. Thus have we endeavoured to aid in the benevolent efforts which are now being made for the religious welfare of "those who go down to the sea in ships, and do business in great waters."

The Board have held eight Meetings during the year; 18 Annual Subscribers have been added to our list; and 1 Life Member: 7 Subscribers have withdrawn, and 5 have been removed by death.

In conclusion we would remark, that the work in which we are engaged, is one which we humbly trust is approved by our Divine Master—and in His name we invite those who bear love to Him and his holy cause, and approve of this means of extending it in the world, to join us; we solicit for our Society the continued patronage of its present supporters; and, looking up in humble faith, to God the Holy Ghost for his blessing upon all our future exertions, move forward again in our humble effort to convert the souls of men.

OLD EPISTLES.

MESSRS. EDITORS:—The readers of the Gospel Messenger may be interested by the following extracts from two *letters*, written by a gentleman who was in the first Congress, and otherwise prominent in the colonial and revolutionary history of our country—inasmuch as they furnish evidence, that such men were not so absorbed by the things of this world, as to lay aside the study of their Bibles, and to cultivate the spirit of piety.

I.

“Your father mentioned your desire to be informed, whether I learned the Hebrew, with or without points. I first began with the points, but very soon, upon reading Mascliffe and several others, dropped that way, as not only novel, invented some centuries since our Saviour’s time, but troublesome, perplexing, and not seldom misleading.

The best translations we find short of the spirit of the original in Greek and Latin, and full as much so in Hebrew, and since Mr. Kennicott’s very careful edition of the old Bible, numbers of very important variations have been discovered. Besides this the very wretched bigotry of the times when the Bible was translated seems to have saddled us with some false translations as well from the original as from the Old Testament. For instance, what think you of the following in the New Testament, even in the Lord’s Prayer, where both Matthew and Luke agree exactly in the expressions *οὐ τοῖς στενοῖς* in the *plural* with the article and *ὡς ἐν οὐρανῷ* *without* the article, the former favors the opinion of a plurality of worlds, not safely to be hinted in those days, and both plainly the ubiquity and omnipresence of the Deity. Again *ἀπὸ τοῦ πονεῦς* means certainly the Evil One, rather than as translated “evil,” a strong apparent composition with the Devil hiding his malignity in the abstract.

In the translation of the Old Testament from the *common* Hebrew, I will confine myself to one text only, Psalms 40: 12th verse, in our translation, and in some others, the 13th verse: “Mine iniquities have taken hold upon me.” This word “*iniquities*” or one of like signification is in all the translations I have seen, except Monsieur Honbigan’s where it is rendered *ærumnæ meæ*. In my opinion he has the proper meaning of the word in that place, and consistently with the drift of the whole Psalm, it being a manifest prophecy of our Saviour, under David as a *type*. Those words (*meæ ærumnæ*) suit

both, whereas, the word "*iniquities*" suits only David, and by no means can be applied to our Saviour. Here now observe, a single word improperly translated in this place gives a different turn to the whole Psalm, and confines it to David only. So much for these my pickings up in the Greek and Hebrew. By the way I shall hardly trouble you again with any more remarks of this sort."

II.

"The Indians have a saying among them, that so much rain is appointed by heaven for the year, and if it fall sparingly at one time it will fall gluttingly at another, so as to make up the full annual quantity. Thus I believe it is with men of business, a quantity of trouble is allotted to all, to some at one time of life, to others at another. With regard to myself, few if any could have less in that respect, till I saw fourscore, but since that period, it has come instantaneously and unexpectedly pell-mell upon me; however, I trust in God to be soon delivered from it all, or to bear whatever may come to my share with cheerful resignation, for no one thing I am more persuaded of than, that every tittle the Almighty brings upon us, is out of kindness, and for our good."

NOTICES OF NEW PUBLICATIONS.

No Service without Sacrifice: A Sermon, preached in St. Mary's Church, Burlington, on the Sunday before the Laying of the Corner Stone of the new Church; by the Right Rev. George Washington Doane, D.D., LL.D., Bishop of New-Jersey, and Rector of the Parish. 1847.—"The times" seem to be improving, at least as respects large contributions "for the house of God and the offices thereof." In former ages, and in other lands the founding of a Church, or an hospital, or an asylum for poverty by one person was no uncommon thing. But such munificence was comparatively rare in the latest centuries, and in our new country, scarcely known till within the last few years. We have lately heard of several Churches erected or about to be by individuals, and from the Sermon before us it appears, that the congregation concerned has manifested a degree of self-denial and liberality which we trust will find many imitators: The lesson in the text, 2 Samuel xxiv: 24, is too plain to be evaded, and it is well enforced in this extract: "The moral of the text is of an universal application. That is no real service which involves no sacrifice. It is for your instruction, who would make the Christian life, a life of ease and self-indulgence. "May I not do as I will, with mine own?" you say. May I not gratify my tastes? May I not regulate my business? May I not appropriate my money? Do I not earn it? Was it not my father's, before me? Was it not mine by due inheritance? And is not mine, my own? Hear what the Scripture saith. "Ye are not your own, for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's." Hear what the Scripture saith. "Whosoever doth not bear his Cross, and come after Me, cannot be My disciple." Hear what the Scripture saith. "The

silver is mine, and the gold is mine, saith the Lord of Hosts." And again, "So is he who layeth up treasure for himself, and is not rich towards God." You cannot make a sacrifice to God, with that which costs you nothing. You cannot be a scholar of the Cross, and not first sacrifice your will. "Nevertheless, not as I will, but as Thou wilt."....."With thoughts and purposes like these, did that small company, that laid the first foundations here, almost a century and a half ago, begin their pious work, in meekness and in fear, but with prevailing faith and love: and we are here, to-day, the living, and rejoicing witnesses, that God has been here, of a truth; the answer to their faith, the blessing on their love. It is for us, to whom the gracious Lord has given a greater power and fairer opportunity, to do as they did, and as David did. To do what our hand findeth to do, with all our might; to offer freely to the Lord, of that which is His own; to do no service unto Him, of that which costs us nothing. "The God of heaven, He will prosper us; therefore, we, His servants, will arise and build." But we must invite attention to this *model* of a "Form of Subscription" prepared and circulated by the Rector.

A HUMBLE OFFERING TO ALMIGHTY GOD,

FOR THE REBUILDING OF ST. MARY'S CHURCH, BURLINGTON.

O Lord, our God, all this store, that we have prepared, to build Thee an house,
for Thine holy name, cometh of Thine hand, and is all Thine own.

The undersigned,
acknowledging themselves debtors, for all their blessings,
to God's mercy, in Christ Jesus,
through Whom, they have nothing that they did not first receive;
desirous to bear their testimony to the truth, and preciousness, and power
of the blessed Gospel,
on which their hopes of everlasting happiness repose;
and anxious to extend to others,
now, and in the generations yet to come,
that sacred shelter of the Church,
in which they and their children have found rest in God;
humbly offering to Him of His own;
agree to pay,
as their portion of twenty thousand dollars,
for the rebuilding of the ancient Church,
now insufficient for the parishioners, and too much dilapidated to be enlarged,
the sums they hereunto subscribe:
said new Church to be of stone, in Gothic architecture,
in a style corresponding to the place, and to their privileges,
according to a plan, which shall be approved by the Rector and Vestry,
and executed under the direction of a Building Committee,
to be appointed by them:
humbly beseeching Almighty God to accept and bless their service,
to the honour of His name, and to the good of many souls,
through Jesus Christ our Lord.

Burlington, 25th April, 1845.

The Old Man's Home. By the Rev. William Adams, M.A., Author of "the Shadow of the Cross," and "the Distant Hills," &c. With Engravings from Original Designs, by Weir. 1847.—Heaven is the home of the Christian,—towards which he is ever looking, and whether he shall arrive there in the morning, or at noon, or in the evening, in spring, or summer, or autumn, or winter; in infancy, or childhood, or

youth, or middle life, or old age, he who has provided the home for his people, alone determines. It is the "old" Christian's home peculiarly, because he is probably nearer to it, and he especially ought to ascend thither "in heart and mind." The delightful little book before us *exemplifies* the happiness, and so the wisdom, of him who regarding himself as a stranger and pilgrim on the earth has his conversation in heaven, and is constantly and earnestly seeking that better country, where he shall be "ever with the Lord," and with the holy angels, and with the spirits of the just made perfect. This work "breathes a soothing influence upon the mind," and revives the recollection of truths and thoughts which have been there for a longer or shorter term. It brings the imagination to the aid of religion, and of this, no one can question the propriety, when he recollects the epilogues, and allegories and parables of the Old and New Testament, or the poetry of David, Isaiah and other divinely inspired writers. It is true, the imagination may be enlisted in the service of unsound doctrine, as we think it is in the *Pilgrim's Progress*, a work of true genius and great interest, but no standard for theology. It is true also, that the imagination may be cultivated in a degree, injurious to the improvement of the judgment, that is, to the neglect of the discrimination which pure truth demands. And so to the injury of the heart—the affections, as appears to have been the case with the celebrated Sterne, who, we are told, would weep over imaginary sorrows, and turn a deaf ear to real ones, and even those of his own house; and we would not say, that the young for whom this book was particularly prepared, or that any one should give as great a portion of his time to the reading of works of fiction, as to those which are addressed to the understanding, and through its medium to the affections. But "*The Old Man's Home*," and such publications may be usefully read, as relaxation from severe study, and to give impression to the truths, which, such works incidentally inculcate, and the sentiments which they clothe with beauty and majesty: "A word fitly spoken" "is like apples of gold, in pictures of silver." We must add, that there are originality of thought, and illustration which add much to the value and interest of this book. But we will not, by our remarks, detain the reader from the refreshment and edification of these extracts, which cannot fail to create an appetite for the whole. For the headings we are responsible.

Affliction.—The wreck of all our earthly hopes and plans may but lay open our hearts to the influence of a warmer sunshine, and enrich them with flowers which the storms of life have no longer power to destroy."....."For a few years a dear wife was walking step by step at my side; and there were little children, too, who were just beginning to follow us. And I was so happy then, that I sometimes forgot we were but travellers, and fancied that I had found a home. But my wife, sir, never forgot it. She would again and again remind me that 'we must so live together in this life, that in the world to come we might have life everlasting.' They are words that I scarcely regarded at the time, but I love to repeat them now. They speak to me of meeting her again at the end of our journey."

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Almsgiving.—"The old man himself interrupted me before I could reply, and said, "Do not be afraid, kind sir, whether it remain with

me or him ; your treasure will be safe, quite safe ; it matters not now whether it remain with me or him ;" and then added, in a more solemn tone, "safe 'where neither rust nor moth doth corrupt, and where thieves do not break through and steal.' I will take it home with me ; and when you also go home, you will find it there." And I now understood how it was for my sake that he had so gladly welcomed the gift ; and I thought, too, that if in truth money had a real value at all, it must be the one which was assigned to it by him." "The next day, I told Robin how wrong he had been to take the poor child's money. But he answered with his usual strangeness, that he did not in the least want it, and had asked for it because he loved little Annie, and wished to do her a kindness. Now, most people would have thought that this was rather a reason for giving her a present than for taking one away. And yet the old man spoke the truth, for he knew no better. It was one of his peculiarities to imagine that he was conferring a favour whenever he received one." There was a passage from Holy Scripture which this answer suggested to my mind. I remembered "the words of the Lord Jesus, how He said, It is more blessed to give than to receive," and I repeated it rather to myself than to my companion. The words, however, caught his ear, and he observed that it was very likely I had hit upon the truth ; for the understanding texts of Scripture in their literal meaning, was one feature of poor Robin's insanity.

Christian relative affection.—"A Bible and Prayer-book were lying on the table by the bedside. I turned to the fly-leaf of the former, in the hope that I might at least gather from it the poor wanderer's name. There was written in it, "Susan Wakeling ; the first gift of her husband, April 18th, 1776." And when I remembered the old man's great age, I conjectured that the sacred volume must formerly have been his own wedding present to his bride. I replaced it on the table, and it opened of its own accord at the eleventh chapter of the Epistle to the Hebrews. The page was much worn, as though it had not only been often read, but many tears had fallen upon it. My eye quickly rested on the passage, "These all died in faith . . . and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And, truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly." And while I read, it seemed as though I had found the text to the old man's history. Another smaller volume was near them, which proved to be the Christian Year. My conductor told me that it was the gift of the chaplain. For a moment I wondered at his choice, for I knew that it contained much which poor Robin must have been unable to understand. But the hymn for Septuagesima Sunday, and many others, were marked with pencil. And as my eye glanced over them, my wonder ceased. They were all in such perfect unison with the old man's own thoughts, that, however faint may have been the image which they conveyed, they could not have failed to exercise a soothing influence on his mind."

Death.—"And did you," I asked, "then tell them that he was dead?" "Not in so many words," he replied. "I merely said that he

was already gone home, and that they must not expect to see him here again. And more than one voice exclaimed in reply, 'Happy, happy Robin, to be taken home!' "And did he indeed leave you without telling you whither he was going?" "Home, sir, home," she replied; and the accent, no less than the words, recalled to my mind the childlike old man: "he often told me that he was going home." "True," I replied; "and he is gone home now. Do you really wish to see him again?" She was silent; but the look of affection that beamed on every feature was a sufficient answer; so I continued: "And if you do see him again, Annie, where will it be?" Her voice faltered, as she repeated the words, "At home;" and she again burst into tears. "Yes, Annie," I said, after a short pause, "you cannot see him here, because he is gone away. He is now happy in the enjoyment of his home, and you must wait till you can go to him there. But, perhaps, your home is different from his. Is it so, Annie?" "Oh, no," she answered, with unexpected earnestness, "we are all children of the same Father, and all travel to the same Home; that is," she added, looking down, and colouring deeply, "if we are careful to keep in the path that leads to it."

"And what path is that, Annie?"

"The path of trustful obedience, and quiet faith, and holy love," was her immediate reply..... "I then perceived that he was not without home, for his home was in the land of spirits beyond the grave; he was not without friends, for his wife and children were waiting for him there; while he remained upon earth, he was not dependent, for he felt his daily wants to be supplied by a Father's care; he never, for a single instant, was without occupation, for he had a long warfare to accomplish, a distant journey to perform; and still less was he uncheered by the blessing of hope, for he was able to rest in humble trust on his Saviour's promise, and go on, day after day, laying up treasures for himself, which neither moth nor rust could corrupt, nor thieves break through and steal. Out of the loneliness caused by his affliction he had created a new world for himself, or rather, he had been drawn by it to live in that world which, though unseen, God has really created for us all. And surely to him life could never have been dull and unvaried, while he was able to trace the types and emblems of spiritual things alike in the passing gleams of sunshine, and in the dark shadows that rested upon his path!"

CHRISTIAN EPITAPH.

"Sacred
to the Memory of
Susan, Wife of Robert Wakeling,
who died
April 18th, 1783, Aged 28 years.
Also of their children,
Alice, Aged 6 years, Henry Aged 5 years,
and Edward, an infant,
who survived her only a few days.

"I shall go to them,
but they shall not return to me."
2 SAM. XII: 23."

"There was room beneath the text from Holy Scripture for one name more, and it was there that I added the words:

Also of Robert Wakeling,
who died
April 18th, 1843, Aged 93 years.

They remain as a simple record that the old man was indeed united at last, in body as well as spirit, to those whom he had so dearly loved, and mourned so long."

SELECTIONS.

ON CHRISTIAN UNITY.

MESSRS. EDITORS:—In corroboration of the views taken respecting "the Unity of the Church" in the Gospel Messenger's notice of a late Sermon, p. 44, I ask you to publish the following, extracted from the address of Bishop Otey (who has never been charged with ultra views) to the Convention of Mississippi.

"These are subjects on which Christians unhappily, are awfully at variance, but which lie nevertheless, at the very threshold of religion, inasmuch, as no ingenuity can find in the scriptures any promise of God to fallen man, but what is limited on the condition, that the being thus fallen, become and continue a member of Christ's visible Church upon earth. And as we can only thus become and continue members by participation of the sacraments, and the sacraments can only be regularly administered by those who have received authority from Christ through his Apostles: it is a subject of the most grave and serious interest to every individual, to ascertain where and what that body is, in union with which this high and holy privilege may be enjoyed. That the Church of Christ is but one, however extended in its branches, is the express declaration of the Scripture. "There is one body." But in what this unity consists, and how it is to be verified in its external and visible form, occasions those unhappy contentions under the evil influence of which religion is declining, and division among Christians is promoting the increase of infidelity, and rendering all efforts at discipline for the promotion of order, peace, and piety, almost powerless. Yet the difficulty is not intrinsic nor yet insuperable to that fairness of mind, and honesty of purpose which should preside over inquiry where truth is at stake, and especially the truth of God. Because whatever the unity of the Church depended on, or was verified by, at its first establishment, the same must be the ground of distinction at the present day. Now, this we know certainly consisted in uniformity of faith, worship and *order*. For the primitive Christians, we read "continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And the testimony is equally clear and decisive from the scriptures, that those who set up religious assemblies, and innovated upon the doctrine and worship established by the Apostles, and undertook to administer the sacraments without their authority for so doing, although all this was done in the name of Christ, were condemned as heretics and schisma-

tics, as promoters, not of union, but of discord. And the reason is no less clear, why so high a degree of guilt was attributed to such conduct. For as it hath pleased God to annex his grace to the participation of the sacraments of the Church, the authority or right to administer to those sacraments must also come from him. But this authority was originally lodged with the Apostles; no one could receive it but from them; therefore, to propound articles of faith, to alter the worship, or administer the sacraments of the Church, without their warrant, was to preach another gospel, to break the unity of the Church, to divide Christ, and deceive men with the semblance, instead of the substance, of that grace, through which only, salvation is to be attained. And why it should not be of the same importance to Christians now, that it confessedly was in the beginning, that the ministers of religion should be apostolically commissioned, has yet to be accounted for by those who have originated practices whose very elements are uncertainty and confusion. For if a man's saying, he is called of God to preach the gospel, is such evidence of a divine commission as lays other men under the obligation to receive his instructions and commune with him, as a minister of Christ, it must be evident, that there is no limit to the variations and contradictions which may arise in religion, and claim to be considered as the truth of God. A consequence too impious and absurd to be tolerated for a moment, yet inevitable, if all existing denominations of Christian profession, are, and are to be acknowledged, as *branches of the true vine*.

That this very important subject has nearly passed away from the considerations of Christians during the last forty or fifty years, and that great pains have been taken, in that period, to give a direction to the public mind, unfavorable to the assertion of distinctive principles in religion, must be obvious to all who have paid attention to the progress of opinion; and success has followed these efforts to an alarming extent, through the artifice of throwing over this delusion the veil of a captivating, but deceitful liberality, under the operation of which the wildest and widest departures from apostolic faith and order, are made to meet in the bond of a spurious charity.

It is almost certain, that where this feeling is permitted to control the judgment, all exertions to plant the Church, will either prove abortive, or partake of ill-digested and heterogenous character which forbids all reasonable hope of usefulness or stability. But as it requires only to be fairly considered and compared with its undeniable results, to stand exposed to all the danger of its insidious operation upon revealed religion and instituted means of grace, it is humbly hoped that these few observations upon a subject comprising interests so dear and valuable, will be considered by the members of this Convention, and the friends of the Church in this Diocese, with the attention and impartiality due to its real and intrinsic importance. This hope is fondly cherished upon the further ground, that the Episcopal Church constituting but a very small body among the numerous and powerful denominations which surround her in this country, and indispensable condition to her respectability and future enlargement must be the fidelity with which her declared and acknowledged principles are carried out and illustrated in the lives of her members. We build not more for ourselves than we do for posterity. The precious deposit

committed to our hands, we should transmit unimpaired to those who are to come after us. The models we exhibit of piety, order, and adherence to the Liturgy and Rubrics in the book of Common Prayer, should leave an abiding impress upon those who shall succeed us in that spiritual husbandry with which we are charged by the great Lord of the vineyard. To this end, strict conformity with the services as prescribed, should be manifested by all the members of the Church during the performance of public worship."....."Much misapprehension and not a little misrepresentation prevail in regard to the views of Episcopalians in declining to unite with other denominations, in what are usually denominated "revival meetings," "protracted meetings," and the like. Our practice in these cases is regulated by a desire to preserve harmony and peace, in conformity with the vows which each clergyman makes at his ordination, to "maintain and set forward quietness, peace, and love among all Christian people," no less than by a regard to principles of ecclesiastical order and worship. While we are ever ready to acknowledge the Christian courtesy and kindness of other denominations in tendering to our use their houses of worship, where we have none, and while we are ready to reciprocate such acts of comity and respect, we cannot go further and intermingle our services with theirs, and allow of an exchange of pulpits with our ministers. Experience has confirmed the prudence and wisdom of this course in the mutual good will and respect existing between Episcopal congregations and others, where the ministers of each denomination attend to their own particular duties, and abstain from interference with the concerns of others. The spirit of the Church to all who name the name of Christ, is "peace and good will;" and if her ministers at any time discuss principles of faith and practice in which the Church differs from those around her, it is in no feeling of bitterness or hostility to them, but from an humble and hearty desire to have all men come to the knowledge of the truth, and by manifestation of the truth, to disperse the mists of error and prejudice, and lead them to build upon a better and surer foundation. It is surely a lamentable commentary upon the charity existing among professed Christians if the points of difference between them cannot be examined and discussed without exciting a spirit of hatred, and drawing forth the language of abuse and denunciation. "We have not so learned Christ."

"The points of difference between us and others, vary with the distinctive principles of each denomination. Much is held in common of the fundamentals of faith: while what is not so held in those fundamental points, is so oppositely entertained as to preclude acknowledgment with any regard to sincerity; and it has been, and yet continues to be the policy of many who reject Episcopacy to represent the points in which the Church differs from others, as non-essentials—as things of mere form and order, left to the discretion of Christians to be regulated by the exigencies of time and occasion—of supposed convenience or alleged necessity. But this representation is conceived to be very erroneous. For without controversy, the *order* of the gospel as set forth in the New Testament, is as much a revelation from God, as the *faith* of the gospel, and equally binding upon men. Nor is it conceivable how the institution of Christianity itself could have been kept

up and perpetuated in our world, without the preservation of its order. As therefore, in some denominations, articles of faith, and in nearly all, the derivation of their ministry, are in direct opposition to our views of revealed truth, Episcopalians cannot yield to the demands which they make of acknowledgment in regard to the scriptural and apostolic foundation on which they claim their ecclesiastical organizations to rest, without such a surrender of their own principles, as would mark their whole religious profession with inconsistency and indifference. Brethren beloved in the Lord, we hold them to be, striving like ourselves, for the crown of life, and estimable for many acts of self-denying zeal, liberal handed charity, pure minded love, and noble exertion in the cause of Christ. And the higher we esteem them in these and many other commendable qualities, the deeper becomes our anxiety that in all things they should become conformed to the perfect pattern left by Christ and his Apostles in the beautiful order, simple faith, and holy practice of the primitive Church. These views of their Christian character, we hold to be perfectly consistent with the maintenance of our distinctive principles. The assertion of these principles does not require us or them to relax at all, the comity of social intercourse, or fail in any office or duty of benevolence, humanity and love. Nor ought those who differ from us, ask for a concession of what is deemed by us a sacred or important principle, when not so held by them. From their very nature, religious differences cannot be conciliated if held as matters of conscience—they cannot be compromised by those who sincerely hold them; nor ought their abandonment be asked or expected until their erroneousness be exposed. The religion for which a man will not peril all that he hath, yea, and his own life also, will scarcely bear him triumphant through this world's trials, to the felicity of Heaven. There are numerous instances where this departure from principle of which we have spoken, has been followed on the part of Episcopalians, by the surrender of the whole character, and the adoption of another profession of faith, than that in which they were baptized, and in which they were brought up. And it will generally, if not invariably be the case, where the indifference from which it springs, is not followed by an entire surrender of religious profession."

THE FAITHFUL SHEPHERD.

From Bishop Patrick's 'Parable of the Pilgrim.'

The faithful Shepherd is a person that is altogether disinterested, and a partaker in none of those sects and factions that are among us. One that hath Zion and Jerusalem more in his heart than in his mouth, and loves to do more than sounds, and have a sting in them which pieces the very heart. If you did but hear him you would feel that he leaves a true compunction in the spirit, and not a false alarm in the ear. His head is grey, though not his hairs; his wisdom makes him more venerable than his years; he knows better how to live, than others do to dispute; and he can argue more for peace, than they can for their opinions. He hath faith enough to save himself, and charity enough to believe that others may be saved that are not in all points

just of his belief. His compassion is equal to his understanding; his meekness equal to his zeal; his faith is matched with charity; his love to his neighbor is proportionable to his love to God; and his humility and modesty is equal to them all. He seems to me to be a piece of the wrecks of ancient Christianity; a relic of the golden age; one of the genuine children of antiquity. He hath escaped the contagion of this evil age, without flying from it; and he is master of more strength, than custom is of force and violence. The general corruption which hath overspread us, hath not been able to prevail over the purity of his temper. And all the wickedness which could not but touch him, hath not yet had the power to defile or sully him. If those worthies, in whose veins the blood of Christ did run, could return to visit this world again, I make no doubt but they would discern in him such marks of their virtue, that they would confess him for one of their race, and embrace him as an inheritor, not only of their name, but of their noble qualities. If you would know any more of him, you had better learn it from himself than from me; only this I can assure you, that by his guidance there are many men who have made a very happy progress towards heaven. And if you fear, that when you go unto him, you may lose your labor and not find him, or that you may find him little at leisure, I can give you this further assurance, that being a man of peace, he stirs but little from home, and hath but little company neither that frequents his house.—*Southern Churchman*.

ADAM CLARKE ON THE ESTABLISHED CHURCH.

Adam Clarke writes: "Whatever evil may be in this"—his not being a clergyman of the Established Church—"I believe your lordship already knows, lies at the door of the *res angusta domi*." [Alluding, says his biographer, to the narrow circumstances of his *father's family*, which precluded the possibility of his receiving a University education, which is an absolute prerequisite to admission to orders in the Church of England.] "*It was neither my fault nor my folly.*" Of the Established Church I have never been a secret enemy nor a silent friend. What I feel toward it the angels are welcome to ponder; and what I have spoken and written concerning it, and *in its favor*, I believe I shall never even be tempted to retract. *Being bred up in its bosom I early drank in its salutary doctrines and spirit.* I felt it from my earliest youth, as I felt a most dear relative. While yet dependent on, and most affectionately attached to her (my natural mother) who furnished me with my first aliment, I felt from an association, which your lordship will at once apprehend, what was implied in Mother Church. Howsoever honorable it may be to a person who was in the wrong, to yield to conviction, and embrace the right, that kind of honor I have now in reference to the Church. I was never converted to it; I never had any thing to unlearn, when, with a heart open to conviction, *I read in parallel the New Testament and the Liturgy of the Church.* I therefore find that, after all I have read, studied, and learnt, I am not got beyond my infant's prayer:—"I heartily thank my heavenly Father, that he called me into this state of salvation; and pray unto him that he may give me grace to continue in the same until the end of my life."

POETRY.

From the Western Literary Messenger.

ON PRESENTING THE BOOK OF COMMON PRAYER TO A FRIEND.

This is a feeble offering
Of all our love to thee,
But 'tis a gift as link'd to heaven,
As aught of earth can be;—
The Poet's lyre, the Prophet's pen,
The wisdom of a God are here,
Breathing in accents all divine,
Bright glories of a heavenly sphere.

Ages have pass'd since first were heard,
Its deep and thrilling chant,
Since first this germ to man was sent,
The tree of heaven to plant:
Those years have brought to darkness, light,
To death, the lamp of life,
And Marah's bitter waters now
With heavenly sweets are rife.

O! tell us not of other ways
To lift our hearts to God,
We love to tread the solemn paths,
That saints of old have trod;
We love to list with breathless spell
The harmonies it brings,
And gently bear our thoughts to heaven
Upon its glorious wings.

We love to think, while yet our souls
With its hallowed thoughts are stirr'd,
Its influence kindling in our hearts,
As we breathe each glowing word:
We love to think that millions then
The same petition send,
To the throne of th' everlasting God!
Our Father and our friend.

Then tell us not 'tis heartless all,
A dazzling, worldly show,
That we are blinded worshippers
Of all that's false below:
O! there's a balm of Gilead here,
That heals our sorrowing hearts,
A rock, from whence salvation flows
With the bliss that heaven imparts.

H. M. G.

Utica Gospel Messenger.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture at St. Stephen's Chapel.—That for June was delivered by the Rector of St. Michael's. His subject was approbation of all Missions, not incompatible with a preference for one class of Missions or a particular one. The Bishop read a letter from our Missionary Bishop in Turkey, respecting the publication of Bishop Seabury's Sermon on "Christian Unity" and the good that had

resulted, and was reasonably anticipated. The statistics as to the Missions of our Church in South-Carolina, were read in evidence of the extent of the field—and to invite prompt and efficient measures to bring it under good cultivation. Amount collected, \$16,70 cents; of this amount \$11,20 cents was applied to Domestic Missions in U. S.; \$3,75 cents to Foreign Missions; \$1,25 cents to Church Orphan Home; and 50 cents to Diocesan Missions, the last two sums being *specially* designated for those objects.

Journal of the Bishop of the Diocese of South-Carolina, Extracts from it.—April 5th. Quarterly meeting of the Board of Trustees of the “Advancement Society,” I was present.

April 6th. At Christ Church Parish, officiated at the funeral of a relative of the Rector. At night read “Evening prayer,” and preached in the house of Mr. John Hamlin.

7th. A candidate for Deacon’s Orders had his final examination; Rev. Mr. Marshall and Rev. Mr. Babbit assisting me.

9th. At St. Philip’s Church, Charleston, William Bell White Howe was admitted to the Holy Order of Deacons. He was presented by the Rev. C. Wallace, who also preached the Sermon.

13th. At Columbia, Confirmation was administered to 14 persons, and I preached.

14th. At Winnsboro’, I read “Evening prayer,” and lectured on the Office for Confirmation.

16th. At Landsford, Chester District, consecrated “Emmanuel Church;” baptised Sarah Nightingale, the infant daughter of Mr. Wm. Johnson; and confirmed three persons. “Morning prayer” was read by the Rev. Mr. Obear, and the Lessons by the Rector, Rev. Mr. R. S. Seely. At night, in a private dwelling, read “Evening prayer;” the Lessons read by Rev. Mr. Seely.

17th. At same Church, “Morning prayer” was read by the Rector; the Sermon by the Rev. Mr. Obear, and the Ante-communion and Communion by me. There were about 12 communicants.

18th. 2d Sunday after Easter, at Chesterville, in the Court-house, Morning Service by Rev. J. Obear, I preached, and after Evening Service by me, he preached. The number of worshippers was about ninety.

20th. At Winnsboro’, received into the congregation Henry Norwood, infant of Rev. J. Obear, the Rector; and baptised Mary Ann, infant of Dr. John P. Thomas; the record of these baptisms is in the Register of this Church. “Morning prayer” was read by the Rector, I preached, and confirmed seven persons.

21st. At same Church, “Morning prayer and Litany” by the Rector, I read the Ante-communion, preached, administered the Holy Communion, and catechised the children.

27th. At Georgetown, addressed a “Circular” to the Presbyters and Deacons of the Diocese, containing an “Order for Services” on Thursday May 6th, appointed by the civil authority as a day of public Thanksgiving and Prayer.

With the Rector, I made a visit to the Church edifice, which it was gratifying to behold thoroughly repaired and painted, at the cost of \$2,275, all contributed by the parishioners, one of whom gave \$1,000.

Instead of the cumbrous reading desk, it is now provided with a suitable lectern. The massy exterior; the spacious brick wall-enclosed cemetery; neat cupola; high pews, so appropriate for devotion; and cedar colored chancel, pulpit, and pews of this church, carry the mind back to the generations of old, and in a peculiar degree solemnize the feelings. It is eminently worthy to be preserved with its original features.

April 28th. In Prince George's Parish, at Church, I administered Confirmation to six persons and made an address, at the end of which the congregation were congratulated on the complete state of repair of their venerable Church, so creditable to their enlightened and large liberality.

29th. At "All Saints'" Parish Church, Waccamaw, I preached and confirmed 15 persons. At night, at the plantation of Col. Belin, I confirmed 5, and made an address. The chanting here was conducted with skill, and was indeed animating. The worthy Pastor of All Saints, has given far more than ordinary attention to the cultivation of Church music, both in the Parish Church, and on the plantations. He left his home yesterday on his way to visit England, his native land; and the mutual good wishes expressed on the occasion by him and his attached flock while they gathered around him and his, after the divine service, presented a scene that touched the heart.

30th. At the Church in Prince Fredericks's Parish, I preached after "Morning prayer" by the Rector; made a visit to the Rectory, distant half a mile—a neat comfortable dwelling 45 by 36, with all proper appurtenances, on a tract of land of 250 acres, suitable for a farm, and affording abundant fuel; the whole, which cost these liberal parishioners more than \$3000, is substantial evidence that they esteemed their Pastor "for his work's sake."

May 1st. In St. James' Parish, South Santee, had the pleasure of seeing nearly finished a proper home for the Pastor, four acres of land having been given by a parishioner for a glebe, the buildings required for a "Rectory" have been provided at the cost of about \$1500.

2d. At the Parish Church, after the usual Morning Service by the Rector, I preached on the claims of Missions within the State of South Carolina.

21st. At the Poor-house, after "Evening prayer" by the Rev. Mr. Marshall, I confirmed three persons, and made an address. The confirmed had been under the pastoral care of Rev. Mr. Marshall, and they, and indeed the whole congregation appeared solemnly impressed on this occasion.

24th. Monday in Whitsun-week, the annual celebration of the Sunday Schools of our Church in Charleston, was held at St. Philip's Church. I read "Evening prayer," the Sermon addressed to the children was by the Rector of St. Thomas Parish, the Rev. E. Phillips.

25th. Tuesday in Whitsun-week, the annual meeting of the Protestant Episcopal Female Bible, Prayer-book and Tract Society was held in St. Stephen's Chapel, I presided. In the afternoon, attended the 3d examination of a candidate for Priest's Orders, four Presbyters assisting.

26th. A candidate for Orders, had his first examination in part, three Presbyters assisting.

June 6th. 1st Sunday after Trinity, Rev. W. O. Prentiss, Minister of St. Bartholomew's Parish, was admitted to the Holy Order of Priests, presented by Rev. J. S. Hanckel, who also concurred with the Rev. P. T. Gervais in the imposition of hands.

9th. At Aiken, I read "Morning prayer," the Lessons were by the Rev. Mr. Trapier, and the Sermon by Rev. Mr. Wallace.

11th. Festival of St. Barnabas, at Trinity Church, Abbeville, I read the "Ante-communion," "Morning prayer" was read by the Rector, (Rev. A. H. Cornish) and the Sermon by the Rector of St. John's Berkley, (Rev. C. Wallace.) At night, I read "Evening prayer," the Lessons by the Rector, and the Sermon by Rev. Mr. Wallace.

12th. Same Church, "Morning prayer" by the Rev. Mr. Wallace, I preached on Confirmation, and at night "Evening prayer" was read by me, and the Sermon was by Rev. Mr. Wallace.

13th. Sunday, same Church, I preached, administered Confirmation to three persons, and the Lord's Supper to 15. At night, at the plantation of Mr. T. W. Thomas, (nine miles from Abbeville) after religious services by the Rector, I made an address on Confirmation, and administered the holy rite to 17 black persons. The house being too small, the exercises were in the open air. The solemn stillness and attentive countenance, and the *proportion* of the confirmed, were good indications that the pastoral care was faithful and not without fruit. It is probable, that a chapel for the accommodation of this little flock of the members and worshippers in general, on this plantation, will soon be provided.

14th. At Anderson Village, I read "Evening prayer," and a Sermon was preached by the Rev. C. Wallace.

15th. At Pendleton Village, "Evening prayer" by the Rev. Mr. Wallace, the Lessons by the Rev. Mr. A. H. Cornish, and the Sermon by me.

16th. Same Church, I read "Morning prayer," and administered the Holy Communion. In the afternoon, I baptised an infant, and lectured on Confirmation; and at night, at Mrs. Adams' seat, I read "Evening prayer," and the Rev. Mr. Wallace preached to Mrs. Adams' servants.

18th. At Greenville, after "Morning prayer" by the Rev. C. Wallace, and the Lessons by the Rev. A. H. Cornish, I preached on Confirmation. An examination was held of a candidate for Priest's Orders, two Presbyters assisting. At night, I read "Evening prayer," the Lessons by the Rev. Mr. Cornish, and the Sermon by the Rev. Mr. Wallace.

19th. Same Church, after "Morning prayer" by the Missionary, (Rev. Mr. Arthur) and the Lessons by the Rev. Mr. Wallace; I preached, and administered Confirmation to one person. At night, I read the Lessons, the prayers and Sermon by the other ministers.

June 20th. Sunday, at the same Church, I admitted to the holy Order of Priests, the Rev. T. S. Arthur—he was presented by the Rev. C. Wallace, who also preached the Sermon. "Morning prayer" was read by the Rev. A. H. Cornish. After "Evening prayer" by the Rector of the Church (Rev. T. S. Arthur) and the lessons by Rev. A. H. Cornish, I preached—I also administered baptism to an infant. At night, I administered Confirmation to 5 persons of color—the prayers were read by Rev. A. H. Cornish, the lessons by the Rector, and the Sermon by Rev. C. Wallace.

21st. At Laurens' Village after "Evening prayer" and the lessons by Rev. Mr. Wallace and Rev. Mr. A. H. Cornish, I preached on Confirmation.

22d. Same Village, I administered Confirmation to 3 persons and the holy Communion. Rev. M. H. Lance read "Morning prayer," Rev. A. H. Cornish the lessons, and Rev. C. Wallace preached the Sermon on the Nature of the holy Communion. At night after "Evening prayer," I preached—after 2d lesson, I administered *holy baptism* to a young lady and to an infant.

The Church has found more than ordinary encouragement in this village. There is now in progress a neat edifice 50 by 30, on a beautiful central site which, including the grave yard, contains about 6 acres, very suitable for a parsonage, adorned with large forest trees, truly emblematic of the quiet, and refreshment for the soul, to be had in the holy place, where especially the Lord condescendeth to meet the children of men.—Amen!

23rd. At Newberry read "Evening prayer," Rev. Mr. Wallace preached.

24th. Feast of St. John the Baptist. At the same village in the Court House, I preached, Confirmed 1 person, and administered the holy Communion, "Morning prayer" was read by the Missionary (Rev. L. C. Johnson) and the Ante and Post Communion by the Rev. C. Wallace. At night "Evening prayer" and the lessons by the two ministers named above; I preached.

29th. Attended the semi-annual examination of the School of the Diocese, and was gratified, as on former occasions, with the evidences of the pains-taking labors of the Rector, and the proficiency of his pupils. Why is this institution so valuable to parents and children, to the Diocese, and to the great cause of the gospel so little encouraged? We do hope that it will yet be estimated and patronized as it deserves.

Episcopal Female Bible, Prayer-book and Tract Society.—At the Anniversary, the following Ladies were elected Officers for 1847-8.—Mrs. C. Hanckel, *Directress*. Mrs. William H. Barnwell, *Assistant Directress*. Mrs. Jane M. Thomas, *Secretary and Treasurer*. Miss Jane M. Pinckney, *Librarian and Cor. Secretary*. MANAGERS.—Miss Margaret DeBerniere, Mrs. J. B. Campbell, Mrs. Dupont, Mrs. H. L. Gervais, Mrs. C. E. Gadsden, Mrs. James L. Gibbes, Mrs. M. T. Girardeau, Miss F. Moore, Miss S. A. Marshall, Mrs. Eliza C. Ball, Miss Elizabeth Patton, Mrs. James Legare.

Missions of our Church.—From the Spirit of Missions for June, we extract as usual:

New-Hampshire, Manchester.—The Missionary writes, "Many of our worthy families removed, and a large number of individuals. Many have since come in, but we do not yet stand as strongly as before. It is this constant ebb and flow which has so disappointed our expectations, in respect to the speedy establishment of this parish. It is a drawback which almost all of our Western stations experience to a sad degree, but I doubt if any one has shown so great a fluctuation as mine. But there must be an end of this incessant change, and I hope this end is not far off."

Alabama, Carlowville.—From Rev. F. B. Lee: "I have for many months been devoting some time to the instruction of the colored population. This has consisted in teaching the portions of our service which are invariable, together with a few hymns. I have, moreover, held a regular service for them at church once a month, and meet them one evening in the week at my residence. There are only two of these connected with our Church—but the prejudices of those who belong to the Baptist denomination are fast wearing away, and I trust may be succeeded by a positive partiality for our services. Of those not yet admitted to any Communion, (I entertain no doubt) we shall make many converts."

Mississippi, Port Gibson.—"Our Church here owes its origin, under God, to the efforts of a pious and zealous layman, who, some years since, commenced services as lay-reader under his own roof. The number of attendants upon his services gradually increased, and a parish was at length organized. Soon, through the liberality of a few individuals, a glebe was obtained, a small, but neatly finished, Church edifice was erected upon it, and a commodious house for the Rector; and recently a school-house has been added, where the children of the parish and vicinity may be taught various branches of science, in connection with our holy religion. Of this school, I at present have charge. Such are the results of small beginnings, or rather such is the blessing of God upon the promptings of a correct faith. How many laymen in our Church might go and do likewise. And who can estimate the effect of our Liturgy, the reading of the Scriptures, and a Gospel sermon, by one whose heart burns with love to immortal souls? Had we an army of such, how soon might our moral wastes bud and blossom as the rose."

Louisiana, Franklin.—"A gentleman in the neighborhood, and who is a member of the Vestry, has given us the brick, another has donated a bell, and in addition to these donations, a lot has been given to the Vestry sufficiently large for our Church, and a parsonage. As yet, we have not a sufficient amount to complete the building, but I feel confident, such is the good will and liberality of the community, that they will come nobly forward, and perfect the good work which they have commenced."

Tennessee, Randolph.—"In every other tract of country, so fertile and densely populated as this, Christian societies of all creeds, and of *none at all*, are vigilant and zealous to promote their own *peculiar* views. But here, in a tract of forty miles square, are thousands (*nominal* Methodists, Baptists and Presbyterians,) as partial to the Church as to their own societies, and are what they *are*, and yet *are not*, only by *accident*, and from among them was nearly one half of those added to the Church last year. *Another class* are pious, humble, and devout persons, attached to no society whatever. Of these there are hundreds whose sincere hearts long for more strengthening spiritual food than they have yet received in only reading the blessed Word and prayer. And when I see them struggling on, without sacraments, against the world, the flesh and the devil; and often falling, and sometimes ready to despair, I cannot be contented as an idle spectator, and rejoice in the hope of saving only my own soul; but venture to appeal with more

earnestness and boldness to you than I ever have before—to assure you that your labor is not in vain in the Lord—that, although far distant, you have visited in your charities, many a dying-bed among this class, and strengthened their souls by the sacraments and prayers of the Church for the struggle for death. They rest in peace. May God return something into your bosoms, and bless your children when they wander in a distant land.” “I designed calling your attention to a *fourth class*—the *colored population*—and to describe their condition with some particularity; but only have room to state that they are very *destitute* and very desirous of *instruction*. In my three parishes there are about 4000; as to their temporal interests, comfortable and happy, so much so that many subscribed for the relief of suffering Ireland, but of this whole number I venture to assert that not one hundred have been *baptized*.”

The Jews.—“On the 4th Sunday in Lent, I administered the holy rite of Baptism to three persons of the seed of Abraham, whose walk and conversation since, have been most exemplary, and who have given the most satisfactory evidence of their sincerity in professing the Christian faith. There are three other persons whom I have under instruction. In addition to these, there is a whole family living in the country, the father of whom has recently expressed his desire to enter with all his household, the Christian Church, and to be baptised in the Mission Chapel in this city. He is a man of some distinction among the Jews, being both wealthy and learned, and will perhaps address his brethren of the house of Israel in a short treatise on the design of Old Testament dispensation, giving also his reason for embracing the Christian faith.” “The present number of communicants attending the Jewish Chapel is sixteen, eight of whom are Israelites; of the Israelites, five were confirmed by Bishop Delancey, on Good Friday last.”

Africa.—“The residence of a Missionary and the establishment of schools among them, they desire, but they appreciate them so far only as their pecuniary expenditures, and that for the time being, are concerned. Beyond this, they who are best acquainted with the influences of heathenism, and the African character in particular, do not expect them to look in the early stages of Missionary operations.”

Athens.—“At no former period have we experienced more sincere gratification at the actual condition of our schools, especially as regards the great progress the pupils have made in Scriptural knowledge and its effects as exhibited in their improved manners and morals.” “When the school was re-opened, (at the usual time) after Miss Baldwin’s departure, we determined not to receive any new pupils, and not to permit the number in the aggregate to exceed 500. That number was immediately filled up.”

China.—“Good Friday was commemorated by service and a sermon at the Bishop’s house. The following day, 11th April, a meeting was held of the Shanghai Local Committee on the revision of the New Testament.” “Chai was confirmed on the 28th of June, at the same time that the Bishop’s little boy was baptized.” “There is, regarding our field, upon the whole, no room left for discouragement concerning China. Difficulties are now as remarkably removed as

they once were remarkably immoveable: all obstacles seem disposed of readily except the one—that is, the language.”

The amount reported for Domestic Missions is, \$2,379; from South Carolina, \$206; for Foreign Missions \$1,227; from South-Carolina, \$202.

ACKNOWLEDGMENTS.

Right Reverend and Dear Sir:

I cannot go away from your Diocese without offering to the Clergy and Laity of this city, and our dearly beloved in the Lord of Beaufort, my most sincere and hearty thanks—in behalf of the Church of God and the people at Key West—for the cheerful, noble, and generous liberality with which they responded to my call for aid.

Their free will offerings were given with such prompt and ready minds as to make me half-forget my disagreeable office of a beggar, and to seem to confer a benefit by giving them an opportunity to contribute.

The daughters of the Church in both places reminded me of the poetical, figurative, and beautiful language of the poet King of ancient Israel: “*polished corners of the temple*,” their generosity being surpassed only by the *delicacy* with which it was conferred.

When this House for the worship of Almighty God shall be completed, and we shall assemble there to offer the sacrifice of prayer and thanksgiving to the Majesty of Heaven and celebrate the holy sacraments of our blessed religion, we will beseech Him to accept this service at their hands and to bless it with such success as may tend to His glory, and the furtherance—by bringing blessings upon their heads—of their own temporal and spiritual happiness.

My indebtedness is also acknowledged to three gentlemen and two ladies who greatly assisted me in making collections; their names are withheld because it is known that they did it from love to Christ and not for notoriety.

One of the above mentioned ladies has kindly volunteered to call upon some persons whom I have not been able to see. Whatever amount she may collect will be invested in a marble font, which shall bear to future worshippers in the Church of Christ, on this sea girt isle, the record of Charlestonian munificence: which shall stand before its altar as a perpetual monument of their liberality.

The Missionary of Key West.

To the Rt. Rev. C. E. GADSDEN, D.D., *Bishop of S. C.*

The following amounts have been received for Missions, during the month of June.

From St. Andrew's Parish, for Missions in Georgia,	-	-	-	\$20 00
“ Church on Edisto Island, do. do.	-	-	-	5 00
Monthly Missionary Lecture, June, for Domestic Missions, general,	-	-	-	11 20
“ St. Michael's Church, Domestic Missions, general,	-	-	-	27 63
“ do. do. do. for Nashotah,	-	-	-	15 30
“ A friend from Nashotah, -	-	-	-	5 00
“ Another friend for do. -	-	-	-	1 00
“ Mrs. Lee for Theological Seminary, -	-	-	-	5 00
				<hr/>
				\$90 13

J. K. SASS, *Receiving Agent of the Diocese of S. C.*

Correction.—In the Acknowledgments for April and May in the June number, \$9 was credited to St. Stephen's and Upper St. John's, which should have been Christ Church.

P. E. SOCIETY FOR ADVANCEMENT OF CHRISTIANITY IN SO. CAROLINA.

The Treasurer acknowledges the receipt of \$50 from Mrs. C. J. Trapier, constituting her a Life Member; also, \$15 through Rev. P. J. Shand from a Lady of Trinity Church Columbia, as a donation.

CALENDAR FOR JULY 1847.

4. 5th Sunday after Trinity.
11. 6th Sunday after Trinity.
18. 7th Sunday after Trinity.

25. St. James, Apostle and Martyr—8th
Sunday after Trinity.

SCHOOL FOR THE DIOCESE OF SOUTH-CAROLINA.

This School is under the charge of the Rev. P. TELLER BABBIT, at that very eligible and healthy situation, known as the Parsonage of St. Philip's, Wentworth, corner of Glebe street. A large front yard is attached to the building, and used as a play ground.

This School combines with the opportunities of acquiring a thorough English and Classical Education, the advantages of a full course of religious instruction; and a kind and paternal though firm discipline.

It has now been nearly two years under the present Principal (who is aided by two assistants) and the Committee think it can be confidently recommended to the continued patronage of the public, as preparing pupils thoroughly for entering College, or for mercantile business.

The Principal is also prepared to receive a few additional boarders into his family.

Committee.

RT. REV BISHOP GADSDEN,	REV. C. WALLACE,	C. G. MEMMINGER, Esq.,
REV. C. HANCKEL, D. D.	REV. P. T. KEITH,	E. R. LAURENS, Esq.,
REV. P. TRAPPIER.	DR. I. M. CAMPBELL,	J. K. SASS, Esq.,

November 1.

NEW S. SCHOOL LIBRARY BOOKS JUST RECEIVED.

THE OLD MAN'S HOME, By the Rev. Wm. Adams, M. A., author of the "Shadow of the Cross" &c with engravings from Original Designs, by Weir. Bound, 50 cents; in paper covers, 25 cents.

The Protestant Episcopal Sunday School Library 100 Volumes 18 mo. half muslin; reduced to poor Schools, \$10.

The Children's Magazine bound, in 35 Vols. at 20 cts. each.

Sunday School Psalms and Hymns and Liturgy in one.

A further supply of

The Shadow of the Cross; The Distant Hills; The Dark River; The Castle on the Rock; The Fall of Croesus; Luke Sharp; Gottfried, or the Island Hermitage; The Castle of Falkenbourg; Prasca Loupouloff; History of Charles Jones; Thomas Kenmier; Cripple of the Rail Road, &c.

From Robinson.

The Church of England Vindicated, by Dr. Hook.

Essays to prove the Validity of the Anglian Ordinations; by a Layman.

Christian Morals, by Rev. Wm. Sewall, M. A.

The Dead in Christ, by Rev. J. W. McCullough.

The Book of Ratram, the Priest and Monk of Corbey.

Discourses on Romanism and Dissent, by Wm. Dodsworth, A. M.

A Manual of Church Principles, by W. D. Wilson, A. M.

A Treatise on the use and import of the Eucharistic Symbols, by Alexander Knox, Esq.

A Vindication of the Church of England, by Bishop Bull.

Eight Letters to N. Wiseman, D. D., on the Errors of Romanism, by the Rev. Wm. Palmer.

The Order of Jesuits, its Constitution and Principles.

From Stanford & Swords.

Brownell's Commentary, new and cheap edition, royal, 8 vo.

Mcllvaine's Reason against Consecrating a Church with an Altar instead of a Communion Table.

Melvill's Sermons, 2d series, cheap edition, 8 vo.

Infant Baptism, tested by Scripture and History; or the Infant's claim to Church-membership defended and established on testimony Scriptural and Historical. By Wm. Hodges, A. M., Rector of Burton Parish, Williamsburg, Va.

For sale by

A. E. MILLER.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq. Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

Receipts for the Gospel Messenger for the following years :

1846.		1847.	
Amount brought forward for		Amount brought forward for	
	Vol. XXIII. \$405 50		Vol. XXIV. \$94 00
Mr. Alex. Moultrie, (Grahamville,)	9 00	Rev. Edward Phillips,	3 00
Mr. William Pope, (Hilton Head,)	3 00	Mrs. E. Kohne, (two copies,)	6 00
Dr. Robert Leiby, (John's Island,)	3 00	Mrs. Jane M. Thomas,	3 00
		Mrs. A. C. Lesesne,	3 00
		Mr. Wm. Pope, (Hilton Head,)	3 00
	<hr/> \$420 50		<hr/> \$102 00

☞ Those persons who are indebted for "*the Gospel Messenger*" will please make payment, either personally or by mail, as it is absolutely necessary to avoid the expense of paying a collector.

Those also, who receive "*the Spirit of Missions*" from A. E. Miller, are required to pay for the same as soon as possible.

NEW BOOKS.

REV. MR. TRAPNELL'S TRIAL.

A few copies of the Trial of the Rev. Joseph Trapnell, jr., before the Standing Committee of the Diocese of Maryland—Sitting as an Ecclesiastical Court, in St. Andrew's Church, Baltimore, on the 23d Feb. 1847. Price 50 cents.

ALSO.

The Commonitory of St. Vincent of Lerius; a new translation: Price 50 cts.
Bound Volumes of the "True Catholic."

Just Received from New-York.

The History of Trinity Church, embracing a period of 150 years, illustrated with 8 engravings of the Churches—with an Appendix containing a Report in full of the Building Committee of the present Church, &c., 1 Vol. 8 vo. Price \$2.

The Remains of the Rev. Wm. Jackson, late Rector of St. Paul's Church, Louisville, Kentucky. Price \$1,75 cents.

Memoirs of Mrs Elizabeth Fry; by Rev. T. Timpson. Price, 75 cents.

Scriptural Illustrations. Price 31 cents.

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The Churchman's Reasons for his Faith and Practice, with an Appendix on the Doctrine of Development. By Rev. N. S. Richardson. Price 75 cents.

Reasons why I am not a Papist, or the Churchman armed against the novelties, usurpations and corruptions of the Church of Rome. By Rev. N. S. Richardson; pamphlet 12½ cents.

Conversations on the Parables of the New Testament; for the use of children; by the Rt. Hon. Lord Stanley. Price 37½ cents.

Puritanism, not Germine Protestantism; being a review of "the Puritans and their principles by Ed. Hall" by the Rev. A. B. Chapin, M. A.—Price 62½ cents.

Melvill's Sermons complete, 2 Vols. \$3,50 cents.

do. on public occasions, separate, \$1.

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The Chnrch Lessons, by Rev. A. Fowler. Price 75 cents.

39 Articles of the Church, with notes by the same. Price 50 cents.

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"*The New Week's Preparation for a worthy receiving of the Lord's Supper, recommended to the devout members of the Protestant Episcopal Church, in the United States of America, consisting of Meditations and Prayers, for Morning and Evening of every Day in the Week, with Forms of Examination and Confession: and a Companion for the Altar, directing the Communicant in his Behaviour and Devotion at the Lord's Table; with Instructions how to live well; and a Form of Daily Self-examination.*" ☞ Price 62½ cents.

☞ To Booksellers and others, the usual discount will be made.